

Some Fruits of Solitude
IN
REFLECTIONS
AND
MAXIMS
Relating to the Conduct
OF
Human Life.

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THE PREFACE.

Reader,

T*His Enchiridion, I present thee with, is the fruit of Solitude; a School few care to learn in, tho none instructs us better. Some parts of it are the Result of serious Reflection; Others the Flashings of Lucid Intervals, writ for private Satisfaction, and now publish'd for an Help to Humane Conduct.*

The Author bleisseth God for his Retirement, and kisses that gentle Hand which lead him into it. For tho it should prove Barren to the world, it can never do so to him.

He has now had some time he

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could call his own; a property
he was never Master of before;
In which he has taken a view
of himself and the world; and
observed wherein he hath hit
and mist the mark; what might
have been done, what mended,
and what avoided; together
with the omissions and exces-
ses of others, as Societies and
Governments, as private Fa-
milies and Persons: And he ve-
rily thinks, were he to live over
his life again, he could, with
God's Grace, serve Him, his
Neighbour, and Himself, bet-
ter than he hath done, and have
seven years of his Time to spare
And yet perhaps he hath not
been the worst or the idlest man
in the world; nor is he the old-
est. And this is the rather said,
that

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that it might quicken thee,
Reader, to lose none of the
time that is yet thine.

There is nothing of which
we are so lavish as of Time, and
about which we ought to be more
solicitous. Without it we can do
nothing in this world. Time is
what we want most, but what,
alas! we use worst; and for
which God will certainly most
strictly reckon with us when
Time shall be no more. It is of
that moment to us in reference
to both worlds, that I can hardly
wish any man better, than that
he would seriously consider what
he does with his time; how, and
to what ends he employs it; and
what returns he makes to God,
his Neighbour, and Himself
for it. Will he never have a lea-
sure for this? A 3 To

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To come but once into the World, and trifle away our true Enjoyment of it, and of our selves in it, is lamentable indeed. This one reflection would yield a thinking person great Instruction: And since nothing below man can think; Man, in being thoughtless, must needs fall below himself: and that, to be sure, such do, as are unconcerned in the use of their most precious Time.

This is but too evident, if we will allow our selves to consider, that there is hardly any thing we take by the right end, or improve to its just advantage.

We understand little of the works of God, either in Nature or Grace. We pursue false Knowledge, and mistake Education

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cation extremely. We are violent in our Affections, confused and immethodical in our whole life; making that a burden which was given for a blessing; of little comfort to our selves or others; misapprehending the true notion of happiness, and so missing of the right use of Life, and way of Happy Living. And till we are perswaded to stop, and step a little aside, out of the noisy Crowd, and incumbering hurry of the world, and calmly take a prospect of things, it will be impossible we should be able to make a right judgment of our selves, or know our own misery. But after we have made the just reckonings, which retirement will help us to, we shall begin to

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think the world in great measure mad, and that we have been in a sort of Bedlam all this while. Reader, whether young or old, think it not too soon or too late to turn over the leaves of thy past life: And be sure to fold down where any passage of it may affect thee; and bestow thy remainder of time to correct those Faults in thy future Conduct; be it in relation to this or the next Life. What thou wouldst do, if what thou hast done were to do again, be sure to do as long as thou livest, upon the like occasions.

Our Reflections seem to be vigorous, as often as we survey our past Errors: But, alas, our Resolutions are apt to be flat

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Flat upon fresh Temptations to the same things.

The Author does not pretend to deliver thee an Exact Piece; his business being not Vanity, but Charity: 'Tis miscellaneous in the matter of it, and by no means artificial in the Composure. But it contains Hints, that may serve thee for Texts to preach to thy self upon; and which comprehend much of the course of humane life: Since whether thou art Parent or Child, Prince or Subject, Master or Servant, Single or Married, Publick or Private, Mean or Honourable, Rich or Poor, Prosperous or unprosperous, in Peace or Controversy, in Business or Solitude; whatever be thy Inclination or Aversion,

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Practice or Duty, thou wilt find something not unsuitably said for thy Direction and Advantage. Accept and Improve what deserves thy notice. The rest excuse, and place to account of good will to thee, and the whole Creation of God.

Re-

REFLECTIONS AND MAXIMS.

1. **I**T is admirable to consider, how many millions of people come into, and go out of the world, ignorant of themselves, and of the world they have lived in.

2. If one went to see *Windsor-Castle* or *Hampton-Court*, it would be strange if he did not observe and remember the Situation, the Building, the Gardens, Fountains, &c.
And

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And yet few people know themselves; no, not their own Bodies, the Houses of their minds, the most curious Structure of the World; a living walking Tabernacle; nor the *World* out of which it was made, and in which it is fed; which would be so much our benefit, as well as our pleasure, to know.

3. The *World* is a great and stately Volume of Natural Things; but how very few Leaves of it do we seriously turn over! This ought to be the Subject of the Education of our Youth, who, at twenty, when they should be fit for Business, know not any thing of it.

4. We are in pain to make
them

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them Scholars, but not Men; to talk, rather than to know; which is true Canting.

5. The first thing obvious to children, is what is Sensible; and that we make no part of their Rudiments.

6. We press their Memories too soon, and puzzle, strain, and load them with Words and Rules; to know Grammar, Rhetorick, and a strange Tongue or two, that is ten to one may never be useful to them; leaving their Natural *Genius* to Mechanical and Physicall Knowledge uncultivated and neglected; which is of exceeding use and pleasure to them through the whole course of their Life.

7. To

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7. To be sure, Languages are not to be despised or neglected. But Things are to be preferred.

8. Children had rather be making of *Tools* and *Instruments* of Play; *shaping, Drawing, Framing* and *Building, &c.* than getting some rules of propriety of Speech by Heart : And those also would follow with more Judgment, and less trouble and time.

9. It were happy if we studied Nature more in natural things ; and acted according to Nature ; whose Rules are few, plain, and most reasonable.

10. Let us begin where she begins, go her pace, and close
always

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always where the ends, and
we cannot miss of being Na-
turalists.

II. The world would not
be longer a Riddle to us, the
Heavens, Earth, and Waters,
with their respective, vari-
ous and numerous Inhabi-
tants; their Productions,
Natures, Seasons, Sympa-
thies and Antipathies; their
Use, Benefit and Pleasure,
would be better understood
by us: And an Eternal
Wisdom, Power, Majesty &
Goodness, very conspicuous
to us, through those sensible
and passing Forms: The
world wearing the Mark of
its Maker, whose stamp is
every where visible, and
the Characters very legible
to

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to the Children of Wisdom.

12. It is pity Books have not been composed for *Youth*, by some curious and careful *Naturalists* and *Mechanicks*, in the Latin Tongue, to be used in Schools, that they might learn Things with Words: Things obvious and familiar to them, and which would make the Tongue easier to be attained by them.

13. Many able *Gardiners* and *Husbandmen* are yet ignorant of the reason of their Calling; as most *Artificers* are of the reason of their own Rules that govern their excellent Workmanship. But a *Naturalist* and a *Mechanick* of this sort, is *Master* of

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of the reason of both, and may be of the Practice too, if his Industry keep pace with his Speculation ; which were very commendable ; and without which he cannot be said to be a *complete* Naturalist or Mechanick.

14. Finally, if man be the *Index* or *Epitomy* of the world, as Philosophers tell us, we have only to read our selves well to be learned in it. But because there is nothing we less regard than the *Characters* of that Power that made us, and can best tell us what we are and should be, we are even Strangers to our own *Genius* ; The *Glass* in which we should see that true, instructing and agreeable

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Variety, which is to be observed in Nature.

15. And yet we are very apt to be full of our selves, instead of of him that made what we so much value; and, but for whom, we can have no reason to value our selves, For we have nothing that we can call our own, no not our selves: For we are all but *Tenants*, and at *Will* too, of the great Lord of our selves, and the rest of this great *Farm*, the world that we live upon.

16. Man is become a strange Contradiction to himself, but it is of himself; not being by Constitution, but Corruption, such.

17. He would have others obey

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obey him, even his own kind;
But he will not obey God,
that is so much above him,
and who made him.

18. He will lose none of
his Authority; no, not bate
an Ace of it: He beats his
Children, is angry with his
Servants, strict with his
Neighbours, revenges all Af-
fronts to extremity, and for-
gets all the while that *He is*
the Man; and is more in Ar-
rear to God, that is so very
patient with him, than they
are to him with whom he is
so strict and impatient.

19. He is curious to *Wash*,
Dress, and *Perfume* his Body,
but careless of his Soul.
The one shall have many
hours,

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Hours, the other not so many Minnutes. This shall have three or four new Suits in a year, but that must wear its old *Clothes* still.

20. If he be to receive or see a great man, how nice and anxious is he that all things be in order? And with what respect and address does he approach, and make his Court? But to God, how *dry* and *formal*, and *constrained* in his devotion?

21. In our Prayers we say, *Thy Will be done*: but mean our own: At least act so.

22. It is too frequent to begin with God, and end with the *world*. But He is the good Man's *Beginning* and *End*; his *Alpha* and *Omega*.

23. Such

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23. Such is now become our Delicacy, that we will not eat ordinary Meat, nor drink small, pall'd Liquor; We must have the best, and the best Cook'd for our Body, while our soul feeds on *empty* or *corrupted* Things.

24. In short, man is spending all upon a bare *house*, and hath little or no Furniture within to recommend it; Which is preferring the cabinet before the jewel, a Lease of seven years before an Inheritance. So absurd a thing is man, after all his proud pretences to Wit and Understanding.

25. The want of due *Consideration* is the cause of all the unhappiness man brings upon himself. For his second Thoughts

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Thoughts rarely agree with his first, or pass without a considerable Retrenchment or Correction. And yet that sensible warning is, too frequently, not precaution enough for his future conduct.

26. Well may we say our Infelicity is of our selves; since there is nothing we do that we should not do, *but we know it, and yet do it.*

27. For *Disappointments*, that come not by our own *Folly*, They are the *Trials* or *Corrections* of Heaven; And it is our own *fault*, if they prove not our Advantage.

28. To repine at them, does not mend the matter: it is only to *grumble* at our Creator. But to see the Hand
of

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of God in them, with an
humble submission to his *Will*,
is the way to *turn our Water*
into Wine, and engage the
greatest Love and Mercy on
our side.

29. We must needs disorder our selves, if we only look at our Losses. But if we consider how little we deserve what is left, our Passion will cool, and our Murmurs turn to Thankfulness.

30. If our hairs fall not to the ground, *less do we* or our substance, without God's Providence.

31. Nor can we fall below the Arms of God, how low soever it be we fall.

32. And tho our Saviour's Passion is over, his Compassion

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sion is not. That never fails his humble, sincere Disciples: In him, they find more than all that they lose.

33. Is it reasonable to take it ill, that any body desires of us that which is their own? All we have is the *Almighty's*: And shall not God have his own when he calls for it?

34. Discontentedness is not only in such a case Ingratitude, but Injustice. For we are both unthankful for the time we had it, and not honest enough to restore it, if we could keep it.

35. But it is hard for us to look on things in such a Glass, and at such a distance. And yet it is our Duty, and would

Reflections and Maxims. 13
would be our *wisdom* and *glory* to do so.

36. We are apt to be very
pert at censuring others,
where we will not endure
Advice our selves. And no-
thing shews our weakness
more, than to be so sharp-
sighted at spying other mens
faults, and so *purblind* about
our own.

37. When the Actions of
a Neighbour are upon the
Stage, we have all our wits
about us, are quick and criti-
cal, can split a hair to find
out every failure and infir-
mity: But are without any, or
have but very little sense of
our own.

38. Much of *this* comes from
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in-

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inordinate *value* of our *selves*;
For we love rambling better
than home, and blaming the
unhappy, rather than cover-
ing and relieving them.

39. In such occasions some
shew their Malice, others
their Justice, but few or none
their Charity; Especially if
it be about Money-matters.

40. You shall see an *old*
Miser come forth with a set
Gravity, and so much Seve-
rity against the Distressed,
To excuse his Purse, that he
will, e're he has done, put it
out of all question, that riches
is righteousness with him.
This, says he, is the Fruit of
your prodigality; (as if,
poor

poor man, Covetousness were no fault) Or of your Projects, or grasping after a great Trade: While he himself would have done the same thing, but that he had not the Courage to venture so much ready Money out of his own trusty hands, tho it had been to have brought him back the *Indies* in return. But the Proverb is just, *Vice should not correct Sin.*

41. They have a Right to censure, that have a Heart to help; The rest is Cruelty, not Justice.

42. Lend not *beyond* thy Ability, nor refuse to Lend out of thy Ability; Especially when it will help others

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more than it can hurt thee.

43. If thy Debtor be honest and capable, thou hast thy Money again ; if not with Encrease, with Praise : If he prove insolent, don't ruin him to get that, *which it will not ruin thee to lose* : For thou art but a Steward, and another is thy Master and Judge.

44. The more merciful acts thou dost, the more mercy thou wilt receive; and if with a charitable employment of thy temporal riches, thou gaineft eternal treasure, thy purchase is infinite; thou wilt have found the Art of multiplying indeed.

45. Frugality is good, if Liberality be joyn'd with it.

The

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The first is leaving off superfluous expences ; the last bestowing them to the benefit of others that need. The first without the last *begins Covetousness* ; the last without the first *begins Prodigality* : Both together make an excellent temper. Happy the place where-ever it is found.

46. Were it universal, we should be cur'd of two Extreams, Want and Excess ; and the one would supply the other, bringing both nearer to a *Mean*, the just degree of earthly Happiness.

47. It is a reproach to Religion and Government to suffer so much Poverty and Excess.

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48. Were the superfluities of a Nation valued, and made a perpetual *Tax* or *Benevolence*, there would be more *Alms-houses* than *Poor*, *Schools* than *Scholars*; and enough to spare for *Government* besides.

49. Hospitality is good, if the poorer sort are the subjects of our Bounty; else superfluity.

50. If thou wouldst be happy and easy in thy Family, above all things, observe *Discipline*.

51. Every one should know their Duty, and there should be a time and place for every thing: And whatever else is done or omitted, be sure to begin and end with God.

51. Love *Labour*: For if thou

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thou dost not want it for Food, thou mayest for Physick. It is wholesome for thy body, and good for thy mind. It prevents the fruits of Idleness, which many times comes of nothing to do, and leads too many to do what is worse than nothing.

53. *A Garden, an Elaboratory, a Work-house, Improvements and Breeding*, are pleasant and profitable diversions to the Idle and Ingenious: For here they miss ill company, and converse with Nature & Art; whose Variety are equally grateful and instructing; and preserve a good constitution of body and mind.

54. To this a spare Dyet contributes much. Eat there-

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fore to live, and do not live to eat. That's like a man, but this below a beast.

55. Have wholesome, but not costly food ; and be rather *cleanly* than *dainty* in ordering it.

56. The Receipts of Cookery are *swell'd to a volume*, but a good *stomach* exceeds them all ; to which nothing contributes more than *Industry* and *Temperance*.

57. It is a *cruel folly* to offer up so many lives of creatures, as make up the State of our Treats ; As it is a prodigal one to spend more in *sawce* than in *meat*.

58. The Proverb says, *That enough is as good as a Feast* : But it is certainly better, if
super-

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superfluity be a fault, which never fails to be at Festivals.

59. Rarely drink but when thou art dry ; nor then, between Meals, if it can be avoided.

60. The *smaller* the drink, the *clearer* the head, and the *cooler* the blood ; which are great benefits in temper and business.

61. Strong liquors are good at some times, and in *small proportions* ; being better for *Physick* than *Food*, for *Cordials* than *common use*.

62. The most *common things* are the *most useful* ; which shews both the wisdom and goodness of the great Lord of the Family of the world.

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63. What therefore he has made rare, don't thou use too commonly : lest thou shouldst invert the use and order of things ; become wanton and voluptuous, and thy Blessings prove a Curse.

64. *Let nothing be lost*, said our Saviour. But that is *lost* that is *misused*.

65. Neither urge another to that thou wouldst be unwilling to do thy self, nor do thy self what looks to thee unseemly and intemperate in another.

66. All Excess is ill : But Drunkenness is of the worst sort. It spoils *health*, dismounts the *mind*, and unmans *men*. It reveals *secrets*,

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is quarrelsome, lascivious, impudent, dangerous and mad. In fine, he that is drunk is not a man, because he is so long void of reason, that distinguishes a man from a beast.

67. Excess in Apparel is another costly folly. The very trimming of the vain world would clothe all the naked ones.

68. Chuse thy Clothes by thine own eyes, not anothers. The more plain and simple they are, the better. Neither unsbapely, nor fantastical; and for decency, not for pride.

69. If thou art clean and warm, it is sufficient; for more doth but rob the poor, and please the wanton.

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70. It is said of the true Church, *The King's Daughter is all glorious within.* Let our Care therefore be of our Minds more than of our Bodies.

71. We are told, with Truth, that *Meekness* and *Modesty* are the Rich and Charming Attire of the soul: And the plainer the Dress, the more distinctly, and with greater Lustre, their Beauty shines.

72. It is great pitty such Beauties are so rare, and those of *Jezabel's* Forehead are so common: whose Dresses are incentives to Lust; but bars, instead of motives, to Love or Vertue.

73. Ne-

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73. Never Marry but for Love ; but see thou lovest what is Lovely.

74. If Love be not thy chiefest motive, thou wilt soon grow weary of a Married State, and stray from thy Promise, to search out thy Pleasures in *forbidden* places.

75. Let not Enjoyment lessen, but augment affection ; it being the basest of passions *to like when we have not, what we slight when we possess.*

76. It is the difference *betwixt Lust and Love*, that this is *fix'd*, that volatile. Love grows, Lust wastes by *Enjoyment* : and the reason is, That one springs from an *union of Souls*, and the other

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other from an union of Sense.

77. They have divers Originals, and so are of different Families: That inward and deep, this superficial; This transient, and that permanent.

78. They that Marry for Money cannot have the true satisfaction of Marriage; the requisite means being wanting.

79. Men are generally more careful of the breed of their *horses* and *dogs*, than of their children.

80. Those must be of the best sort, for *shape & strength*, *courage* and *good conditions*; But as for these, their own Posterity, *Money* shall answer all things. It makes the crook-
ed

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ad streight, sets Squint-eyes
right, cures madness, covers
folly, changes ill conditions,
mends the skin, gives a sweet
breath, repairs honour, makes
young, works wonders.

81. O how fordid is man
grown! Man, the noblest
creature of the world; as a
God on earth, and the Image of
him that made it; thus to
mistake Earth for Heaven,
and worship Gold for God!

82. Covetousness is the grea-
test of monsters, as well as
the root of all evil. I have
once seen the man that
died to save charges. What!
Give Ten shillings to a Do-
ctor, and have an Apothecary's

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Bill besides, that may come to I know not what ! No, not he: valuing life less than twenty shillings. But indeed such a man could not well set too low a price upon himself; who, tho he liv'd up to the chin in Bags, had rather dye than find in his heart to open one of them, to help to save his Life.

83. Such a man is *felo de se*, and deserves not *Christian Burial*.

84. He is a common Nuisance, a *Weyr* cross the Stream, that stops the Current; An obstruction, to be remov'd by a Purge of the Law. The only Gratification he gives his Neighbours, is to let them see that he himself.

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self is as little the better for what he has, as they are. For he always looks like *Lent*; A sort of *Lay Minim*. In some sense he may be compar'd to *Pharaoh's lean Kine*, for all that he has does him no good. He commonly wears his Clothes till they *leave him*, or that *no body else* can wear them. He affects to be thought poor, to escape Robbery and Taxes; and by looking as if he wanted an Alms, *excuses* himself for giving none. He ever goes late to Markets, to excuse buying the worst: But does it because that is Cheap-est. He lives of the Of-fal. His Life would be an Insupportable Punishment
to:

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to any temper but his own; and no greater torment to him on earth, than to live as other men do. But the misery of his pleasure is, that he is never satisfied with getting, and always in fear of losing.

85. How vilely has he lost himself, that becomes a slave to his servant, and exalts him to the dignity of his Maker? Gold is the God, the Wife, the Friend of the *Money-monger* of the world.

86. But in Marriage do thou be wise; Prefer the Person before Money, Vertue before Beauty, the Mind before the Body: Then thou hast a Wife, a Friend, a Companion, a Second Self, one that
bears

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bears an equal share with thee in all thy toyls and troubles.

87. Chuse one that measures her satisfaction, safety and danger, by thine; and of whom thou art sure, as of thy secretest thoughts: A Friend as well as a Wife; which indeed a Wife implies: For she is but half a Wife that is not, or is not capable of being such a Friend.

88. Sexes make no difference, since in souls there is none: and they are the subjects of Friendship.

89. He that minds a Body and not a Soul, has not the better part of that Relation; and will consequently want

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want the noblest comfort of a Married Life.

90. The satisfaction of our Senses is *low, short and transient* : But the Mind gives a more raised and extended pleasure, and is capable of an happiness founded upon reason ; but not bounded and limited by the circumstances that Bodies are confin'd to.

91. Here it is we ought to search our pleasure, where the Field is large, and full of Variety, and of an induring nature ; *Sickness, Poverty, or Disgrace*, being not able to shake it, because it is not under the moving Influences of worldly Contingences.

92. The

92. The satisfaction of those that do so, is in well-doing, and in the assurance they have of a future Reward; that they are best loved of those they love most; and that they enjoy and value the liberty of their Minds above that of their Bodies; having the whole Creation for their Prospect, the most noble and wonderful works and providences of God, the Histories of the Ancients, and in them the *Actions* and *Examples* of the Vertuous; and lastly, themselves, their Affairs and Family, to *exercise* their Minds and Friendship upon,

93. Nothing can be more entire, and without reserve;
nothing

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nothing more zealous, affectionate and sincere ; nothing more contented and constant than such a couple ; nor no greater temporal felicity than to be one of them.

94. Between a Man and his Wife, nothing ought to rule but Love. Authority is for children and servants, yet not without sweetness.

95. As Love ought to bring them together, so it is the best way to keep them well together.

96. Wherefore use her not as a servant, whom thou wouldst, perhaps, have serv'd seven years to obtain.

97. An Husband and Wife that love and value one another,

ther, shew their children and servants that they should do so too. Others visibly lose their authority in their Families, by their Contempt of one another, and teach their children to be unnatural by their own Example.

98. It is a general fault, not to be more careful to preserve nature in children, who (at least in the second Descent) hardly have the feeling of their Relation; which must be an unpleasant reflection to affectionate Parents.

99. Frequent Visits, Presents, intimate Correspondence and Inter-marriages, within allowed bounds, are means

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means of keeping up the concern and affection that nature requires from Relations.

100. Friendship is the *next* pleasure we may hope for: And where we find it not at home, or have no home to find it in, we may seek it abroad. It is an Union of Spirits, a Marriage of Hearts, the Bond, *Virtue*.

101. There can be no Friendship where there is no Freedom. Friendship loves a free Air, and will not be penned up in streight and narrow Enclosures. It will speak freely, and act so too; and take nothing ill where no ill is meant; nay, where it is, it will easily forgive and forget

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forget too, upon small Acknowledgments.

102. Friends are true *twins* in Soul ; they sympathize in every thing, have the same Love and Aversion.

103. One is not happy without the other, nor can either of them be miserable *alone*. As if they could change *Bodies*, they take their turns in pain as well as in pleasure; relieving one another in their most adverse Fortunes.

104. What one enjoys, the other cannot want. Like the Primitive Christians, they have all things in common, and no *Property but in one another*.

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means of keeping up the concern and affection that nature requires from Relations.

100. Friendship is the next pleasure we may hope for: And where we find it not at home, or have no home to find it in, we may seek it abroad. It is an Union of Spirits, a Marriage of Hearts, the Bond, *Virtue*.

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105. A true Friend unbo-
soms *freely*, advises *justly*, as-
sists *readily*, adventures *bold-
ly*, takes all *patiently*, defends
couragiously, and continues a
Friend *unchangeably*.

106. These being the Qua-
lities of a Friend, we are to
find them, before we chuse
one.

107. The *Covetous*, the *An-
gry*, the *Proud*, the *Talkative*,
cannot but make ill Friends,
as well as the *False*.

108. In short, chuse a
Friend as thou dost a Wife,
till Death separates you.

109. Yet be not a Friend
beyond the *Altar* : But let
Virtue bound thy Friendship:
Else

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Else it is not Friendship, but an evil Confederacy.

110. If my Brother or Kinsman will be my Friend, I ought to prefer him before a stranger; or I shew little Duty or Nature to my Parents.

111. And as we ought to prefer our Kindred in point of Affection, so too in point of Charity; if *equally* needing and deserving.

112. Be not easily acquainted; lest finding reason to cool, thou makest an Enemy instead of a good Neighbour.

113. Be Reserved, but not *Sour*; Grave, but not *Formal*; Bold, but not *Rash*; Humble, but not *Servile*;

42 *Reflections and Maxims.*

Patient, not *Insensible*; Constant, not *Obstinate*; Cheerful, not *Light*; rather sweet than *familiar*; *Familiar* than *Intimate*; and Intimate with *very few*, and upon *very good grounds*.

114. Return the Civilities thou receivest, and be ever grateful for favours.

115. If thou hast done an Injury to another, rather own it than defend it. One way thou gain'st Forgiveness; the other, thou doublest the wrong and reckoning.

116. Some oppose *Honour* to *Submission*: But it can be no Honour to maintain, what it is dishonourable to do.

117. To

Reflections and Maxims. 43

117. To confess a fault, that is none, out of fear ; is indeed mean : But not to be afraid of standing in one, is brutish.

118. We should make more haste to Right our Neighbour, than we did to wrong him : And instead of being Vindicative, we should leave him to be judge of his own Satisfaction.

119. True Honour will pay treble Damages, rather than justify one Wrong by another.

120. In such Controversies, it is but too common for some to say, *Both are to blame* ; to excuse their own unconcernedness ; which is a base Neutrality. Others will

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cry, *They are both alike;* thereby involving the Injured with the Guilty; to mince the matter for the Faulty, or cover their own Injustice to the wronged Party.

121. *Fear and Gain* are great perverters of mankind; and where either prevail, the Judgment is violated.

122. Avoid company where it is not profitable or necessary; and in those occasions, speak *little and last*.

123. Silence is *Wisdom*, where Speaking is *Folly*, and always safe.

124. Some are so foolish as to interrupt and anticipate those that speak, instead of hear-

Reflections and Maxims. 45

hearing and thinking before they answer ; which is uncivil as well as silly.

125. If thou thinkest twice before thou speakest once, thou wilt speak twice the better for it.

126. Better say nothing than not to the purpose. And to speak pertinently, consider both what is fit, and when it is fit to speak.

127. In all Debates, let Truth be thy aim, not Victory, or an unjust Interest; and endeavour to gain, rather than to expose thy Antagonist.

128. Give no advantage in Argument, nor lose any that is offered. This is a Benefit which arises from Tem-

46 *Reflections and Maxims.*

129. Don't use thy self to dispute against thine own Judgment, to shew Wit; lest it prepare thee to be too indifferent of what is Right: Nor against another man, to vex him, or for meer tryal of Skill; since to inform, or to be informed, ought to be the end of all Conferences.

130. Men are too apt to be concerned for their Credit, more than for the Cause.

131. There is a Truth and Beauty in *Rhetorick*; but it oftner serves ill turns than good ones.

132. Elegancy is a good Meen and Address given to Matter; be it by proper or figurative speech; where the words

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words are apt, and Allusions very natural. Certainly it has a moving Grace: But it is too artificial for simplicity, and oftentimes for Truth. The danger is, lest it delude the Weak, who in such cases may *mistake* the *Handmaid* for the *Mistress*; if not Error for Truth.

133. 'Tis certain, Truth is least indebted to it, because she has least need of it, and least uses it.

134. But it is a *reproveable* Delicacy in some that despise Truth in plain *Clothes*.

135. Such *Luxuriants* have but false Appetites; like those Gluttons, that by Sawces force an Appetite where

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where they have no stomach;
and sacrifice to their Palate;
not their Health: which can-
not be without great Vani-
ty, nor that without some
Sin.

136, Nothing does reason
more right, than the coolness
of those that offer it: And
truth often suffers more by
the heat of its defenders, than
from the arguments of its op-
posers.

137. Zeal every follows an
appearance of Truth, and the
Assured are too apt to be
warm; But 'tis their weak
side in Argument; Zeal be-
ing better shewn against Sin,
than persons, or their mi-
stakes.

138. Where

Reflections and Maxims 49

138. Where thou art obliged to speak, be sure to speak the Truth: For Equivocation is *half way* to lying; as lying, the *whole way* to Hell.

139. Believe nothing against another but upon good Authority: Nor report what may hurt another, unless it be a greater hurt to others to conceal it.

140. It is wise not to seek a Secret; and honest not to reveal one.

141. Trust *thy self*, and another shall not betray thee.

142. Openness has the *Mischief*, tho not the Malice of Treachery.

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143. Never assent meerly to please others. For that is, beside Flattery, oftentimes Untruth; and discovers a Mind liable to be servile and base: Nor contradict to vex others, for that shows an ill temper; and provokes, but profits no Body.

144. Do not accuse others to excuse thy self, for that is neither Generous nor Just. But let Sincerity and Ingenuity be thy Refuge, rather than Craft and Falshood: For cunning borders very near upon Knavery.

145. Wisdom never uses nor wants it. Cunning to Wise, is an Ape to a Man.

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146. Interest has the *Security*, tho not the *Virtue* of a Principle. As the world goes, 'tis the *surer* side: For Men daily leave both *Religion* and *Religion* to follow it.

147. 'Tis an odd sight, but very evident, That Families and Nations, of cross Religions and Humours, unite against those of their own, where they find an *Interest* to do it.

148. We are tied down by our Senses to this world: And where that is in Question, it can be none with worldly Men, whether they should not forsake all other Considerations for it.

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149. Have a care of *Vulgar Errors*. Dislike, as well as Allow, *reasonably*.

150. Inquiry, is *Humane*; Blind Obedience, *Brutal*. Truth never loses by the one, but often suffers by the other.

151. The usefulest Truths are *plainest*: And while we keep to them, our differences cannot rise high.

152. There may be a *wantonness* in Search, as well as a stupidity in Trusting. It is great Wisdom equally to avoid the Extremes.

153. Do nothing *improperly*. Some are Witty, Kind, Cold, Angry, Easy, Stiff, Jealous, Careless, Cautious, Confident,

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fidest, Close, Open, but all in the *wrong place*.

154. It is ill mistaking where the Matter is of Importance.

155. It is not enough that a thing be *Right*, if it be not fit to be done. If not prudent, tho just, it is not advisable. He that loses by getting, had better lose than get.

156. Knowledge is the *Treasure*, but Judgment the *Treasurer* of a Wise man.

157. If thou wouldst be obeyed, being a Father; being a Son, be obedient.

158. He that begets thee, owes thee; and has a natural Right over thee.

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159. Next to God, thy
Parents; next them, the *Ma-*
gistrate.

160. Remember thou art
not more indebted to thy *Pa-*
rents for thy *Nature*, than
for their *Love* and *Care*.

161. *Rebellion* in *Chil-*
dren, was therefore *Death*
by God's *Law*; and the next
Sin to *Idolatry*; which is re-
nouncing of God, the great
Parent of all.

162. *Obedience* to *Parents*
is not only our *Duty*, but our
Interest. We received our
Life from them, and prolong
it by obeying them. For *O-*
bedience is the first *Com-*
mandment with *Promise*.

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163. The Obligation is as indissolvable as the Relation.

164. If we must not disobey God to obey them; at least, we must let them see, when we do disobey them, that there is nothing else in our Refusal. For some unjust Commands cannot excuse the general neglect of our Duty.

165. A man in Business must put up many Affronts, if he loves his own quiet.

166. We must not pretend to see all that we see, if we would be easy.

167. It were endless to dispute upon every thing that is disputable.

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168. A *vindictive* temper is not only uneasy to others, but to them that have it.

169. Rarely promise: But, if lawful, constantly perform.

170. Hasty Resolutions are of the nature of Vows, and to be equally avoided.

171. I will never do this, says one, yet does it. I am resolved to do that, says another, but flags upon second thoughts: Or does it, though awkwardly, for his word's sake, as if it were worse to break his word, than to do amiss in keeping it.

172. Wear none of thine own chains; but keep free whilst thou art free.

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173. It is an effect of *Passion* that *Wisdom* corrects, to lay thy self under *Resolutions* that cannot be well made, and must be worse performed.

174. Avoid all thou canst being *Entrusted*: But do thy utmost to discharge the *Trust* thou undertakest: For *Carelessness* is *Injurious*, if not *Unjust*.

175. The *Glory* of a *Servant* is *Fidelity*; which cannot be without *Diligence*, as well as *Truth*.

176. *Fidelity* has *Enfranchised Slaves*, and *Adopted Servants* to be *Sons*.

177. Reward a good *Servant* well: And rather quit than

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than disquiet thy self with
an ill one.

178. Mix *Kindness* with
Authority; and rule more by
Discretion than *Rigour*.

179. If thy *Servant* be
faulty, strive rather to con-
vince him of his *Error*, than
discover thy *Passion*: And
when he is sensible, *forgive*
him.

180. Remember he is thy
Fellow-Creature, and that
God's Goodness, not thy *Me-
rit*, has made the difference
betwixt Thee and Him.

181. Let not thy *Chil-
dren Domineer* over thy *Ser-
vants*: Nor suffer Them to
sight thy *Children*.

182. Suppress Tales in the general : But where a Matter requires notice, encourage the Complaint, and right the Aggrieved.

183. If thou art a Child, thou art to *Entreat*, and not to Command ; and if a Servant, to *comply* where thou dost not obey.

148. Tho there should be but one Master and Mistress in a Family, yet Servants should remember that Children have the Reversion.

185. Indulge not *unseemly* things in thy Master's Children ; nor refuse them what is *fitting* : For one is the *highest unfaithfulness* ; and the other Indiscretion as well as Disrespect.

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186. Do thine own work honestly and chearfully: And when that is done, help thy fellow; that so another time he may help thee.

187. Be not *fancifully* Jealous: For that is *Foolish*; as, to be *reasonably* so, is *Wise*.

188. He that *supersines* upon other Men's Actions, cozens *himself*, as well as injures them.

189. To be very subtil and scrupulous in Business, is as hurtful as being over confident and secure.

190. In difficult cases, such a temper is *timorous*; and in dispatch, *irresolute*.

191. Experience is a safe Guide: And a *practical* Head is a great happiness in Business.

192.

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192. We are too careless of Posterity ; not considering that as they are, so the next Generation will be.

193. If we would mend the world, we should mend our selves ; and teach our Children not what we are, but what they should be.

194. We are too apt to awaken and tune up their Passions by the Example of our own ; and to teach them to be pleased, not with what is best, but with what pleases best.

195. It is our Duty, and ought to be our Care, to ward against that Passion in them, which is more especially our own Weakness and Affliction : For we are
in

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in great measure accountable for them, as well as for our selves.

196. We are true *Turners* of the *World upside down*: For Money is first; and Vertue last, and least in our care.

197. It is not how we leave our Children, but *what* we leave them.

198. To be sure Vertue is but a Supplement, and not a *Principal* in their Portion and Character.

199. The *Countrey* Life is to be *preferr'd*: For there we see the works of God; but in *Cities* little else but the works of *Men*. And the one makes a better subject for our contemplation than the other.

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200. As *Puppets* are to Men, and *Babies* to Children, so is Man's workmanship to God's: We are the *Picture*, He the *Reality*.

201. God's works declare his *Power*, *Wisdom*, and *Goodness*; but Man's works, for the most part, his *Pride*, *Folly* and *Excess*. The one is for *use*, the other chiefly for *Os- tentation* and *Lust*.

202. *Art* is good where it is beneficial. *Socrates* wisely bounded his *Knowledge* and *Instruction* by *Practice*.

203. Have a care therefore of *Projects*: And yet despise nothing rashly, or in the lump.

204. *Ingenuity*, as well as *Religion*, sometimes suffers

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fers between two Thieves;
Pretenders and Despisers.

205. Tho injudicious and dishonest Projectors often discredit Art, yet the most useful and extraordinary Inventions have not at first escap'd the Scorn of Ignorance; As their Authors, rarely, have escap'd cracking of their Heads, or breaking their Backs.

206. Undertake no Experiment, in Speculation, that appears not true in Art; Nor then, at thine own cost, if costly or hazardous in making.

207. As many hands make light work, So several Purfes make cheap Experiments.

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208. Industry is certainly very commendable, and supplies want of Parts.

209. Patience and Diligence, like Faith, remove Mountains.

210. Do good with what thou hast, or it will do thee no good.

211. Seek not to be rich, but happy. The one lies in bags, the other in content; which wealth can never give.

212. We are apt to call things by wrong Names. We will have prosperity to be happiness, and adversity to be misery; tho' that is the School of Wisdom, and oftentimes the way to eternal Happiness.

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213. If thou wouldst be happy, bring thy mind to thy Condition, and have an Indifferency for more than what is sufficient.

214. Have but little to do, and do it thy self: And do to others as thou wouldst have them do to thee. So thou canst not fail of temporal felicity.

215. The generality are the worse for their plenty. The voluptuous consumes it, the Miser hides it; 'tis the good man that uses it; and to good purposes. But such are hardly found among the prosperous.

216. Be rather Bountiful than Expensive.

217. Neither make nor go to Feasts: But let the
labo-

labrious Poor bless thee at home in their solitary Cottages.

218. Never voluntarily want what thou hast in possession; nor so spend it as to involve thy self in want unavoidable.

219. Be not tempted to presume by success: For many that have got largely, have lost all, by *coveting* to get more.

220. To *hazard* much to get much, has more of *Avarice* than *Wisdom*.

221. It is great Prudence both to bound and use prosperity.

222. Too few know when they have *enough*; and fewer know *how* to employ it.

223. It is equally advisable, not to part lightly with what is hardly gotten, and not to shut up closely what flows in freely.

224. Act not the *Shark* upon thy Neighbour; nor take advantage of the ignorance, prodigality, or necessity of any one: For that is *next* door to fraud, and at best makes but an unblest gain.

225. It is oftentimes the judgment of God upon greedy rich men, that he suffers them to push on their desires of Wealth to the *extremity* of over-reaching, grinding, or oppression; which poysons all the rest they have gotten: So that it runs away as fast, and

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and by as bad ways, as it was heaped up together.

226. Never esteem any man, or thy self, the more for *Money*; nor think the meaner of thy self or another, for want of it: Vertue being the just reason of respecting, and the want of it, of slighting any one.

227. A man, like a watch, is to be valued for his goings.

228. Have a care of more sail than ballast.

229. In all business, it is best to put nothing to hazard: But where it is unavoidable, be not rash, but firm, and resign'd.

230. We should not be troubled for what we cannot

D. 4.

help:

help: But if it was our fault, let it be so no more. Amendment is Repentance, if not Reparation.

231. Have a care of that base evil, *detraction*. It is the fruit of Envy; as that it is of Pride, the immediate offspring of the *Devil*; who of an *Angel*, a *Lucifer*, a *Son* of the Morning, made himself a *Serpent*, a *Devil*, a *Beelzebub*, and all that is obnoxious to the Eternal Goodness.

232. Dislike what deserves it; but never *Hate*: For that is of the nature of Malice; which is ever to Persons, not Things; and is one of the blackest Qualities Sin begets in the Soul.

233. It were an happy day, if men could bound and qualify their Resentments with charity to the Offender: For then our Anger would be without Sin, and better convict and edify the guilty; which only can make it lawful.

234. Not to be provok'd is best; But if mov'd, never correct till the Fume is spent: For every stroke our Fury strikes, is sure to hit our selves at last.

235. If we did but observe the Allowances our Reason makes upon reflection, when our Passion is over, we could not want a Rule how to behave our selves in the like occasions.

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236. We are more prone to complain than redress, and to censure than excuse.

237. It is next to unpardonable, that we can so often blame what we will not once mend. It shews we know, but will not do our Master's Will.

238. They that censure, should practise: Or else let them have the first Stone, and the last too.

239. Vertue is not secure against *Envy*. Men will lessen what they won't imitate.

240. Nothing needs a Trick but a Trick; Sincerity loath one.

241. We must take care to do right things rightly: For a just Sentence may be unjustly executed.

242.

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242. Circumstances give great Light to true Judgment, if well weigh'd.

243. Never chide for Anger, but for Amendment.

244. Whipping out of Passion, is like eating only to gratify the Palate.

245. Reflect without Malice, but never without need.

246. Despise no body, nor no condition; lest it come to be thy own.

247. Never Rail, nor Taunt. The one is Rude, the other scornful; and both evil.

248. Be not provoked by Injuries, to commit them.

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249. Upbraid only Ingratitude.

250. Haste makes work, which Caution prevents.

251. Tempt no man, lest thou fall for it.

252. Have a care of presuming upon After-games: for if that miss, all is lost.

253. Opportunities should never be lost: Because they can never be regain'd.

254. It is well to cure, but better to prevent a distemper. The first shews more Skill, but the last more Wisdom.

255. Never make a Tryal of Skill in difficult or hazardous Cases.

256. Refuse not to be inform'd: For that shews pride, or stupidity.

257. Humility and Knowledge in poor Clothes, exceeds Pride and Ignorance in costly Attire.

258. Neither despise, nor oppose, what thou dost not understand.

259. We must not be concern'd above the value of the thing that engages us; Nor rais'd above Reason, in maintaining what we think reasonable.

260. It is too common an Error, to invert the Order of Things; by making an end of that which is a means, and a means of that which is an end.

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261. Religion and Government escape not this Mischief : The first is too often made a Means instead of an End ; the other an End instead of a Means.

262. Thus men seek wealth rather than subsistence ; and the End of Clothes is the least reason of their use. Nor is the satisfying of our appetite our end in eating, so much as the pleasing of our palate. The like may also be said of Building, Furniture, &c. where the man rules not the beast, and appetite submits not to reason.

263. It is great wisdom to proportion our esteem to the nature of the thing :
For

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For as that way things will not be undervalued, so neither will they engage us above their intrinsic worth.

264. If we suffer little things to have great hold upon us, we shall be as much transported for them, as if they deserv'd it.

265. It is an old Proverb, *Maxima bella ex levissimis causis*, The greatest feuds have had the smallest Beginnings.

266. No matter what the Subject of the Dispute be; but what place we give it in our minds: For that Governs our Concern and Regardment.

267. It is one of the fatallest Errors of our Lives, when we

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we spoyl a good cause by an ill management : And it is not impossible but we may mean well in an ill business ; but that will not defend it.

268. If we are but sure the End is right, we gallop over all bounds to compass it ; not considering that lawful ends may be very unlawfully attained.

269. Let us be careful to take just ways to compass just things ; that they may last in their benefits to us.

270. There is a troublesome humor some men have, that if they may not lead, *they will not follow* ; but had rather a thing were never done, than not done their own.

own way, tho other ways
very desirable.

271. This comes of an
over-fulness of our selves; and
shews we are more concern'd
for praise, than the success of
what we think a good thing.

272. Affect not to be seen;
and men will less see thy
weakness.

273. They that shew more
than they are, raise an expe-
ctation they cannot answer,
and so lose their credit, as
soon as they are found out.

274. Avoid *Popularity*. It
has many snares, and no real
benefit to thy self; and un-
certainty to others.

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275. Remember the Proverb, *Bene qui latuit bene dicit*, They are happy that live retiredly.

276. If this be true, *Princes* and their *Grandees*, of all men, are the unhappiest: For they live least alone. And they that must be enjoy'd by every-body, can never enjoy themselves.

277. It is the advantage little men have upon them; They can be private, and have leisure for Family comforts; which are the greatest worldly comforts men can enjoy.

278. But they that place pleasure in Greatness, seek it there: And we see Rule is as much the Ambition of
some

some Natures, as Privacy is the choice of others.

279. Government has many shapes: But 'tis Sovereignty, tho not Freedom, In all of them.

280. *Rex & Tyrannus* are very different Characters: One rules his people by laws, to which they consent; the other by his absolute will and power. That is call'd Freedom, this Tyranny.

281. The first is endanger'd by the ambition of the Populace, which shakes the Constitution: The other by an ill Administration, which hazards the Tyrant and his Family.

282. It is great wisdom in Princes of both sorts, not

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to strain points too high, with their people: For whether the people have a right to oppugn them or not, they are ever sure to attempt it, when things are carried too far; though the Remedy oftentimes proves worse than the Disease.

283. Happy that King who is great by Justice, and the people who are free by Obedience.

284. Where the Ruler is Just, he may be strict; else, it is *two to one* it turns upon him: And tho he should prevail, he *can be no gainer, where his people are the losers.*

285. Princes must not have Passions in Government, nor Resent beyond Interest or Religion.

286.

286. Where Example keeps
pace with Authority, Power
hardly fails to be obey'd, and
Magistrates to be honour'd.

287. Where the Magistrate
serves ill turns, he loses his
Authority with the people;
and gives the Populace op-
portunity to gratify their
Ambition, and so lays a *stum-*
bling-block for his people to
fall.

288. It is true, that where
a Subject is more popular
than the Prince, the Prince
is in danger: But it is as true,
that it is his *own fault*; For
no body has the like means,
interest, or reason, to be po-
pular, as He.

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289. It is an unaccountable thing, that some Princes encline rather to be fear'd than lov'd; when they see, that Fear does oftner secure a Prince against the disaffection of his people, than Love makes a Subject too many for such a Prince.

290. Certainly Service upon Inclination is like to go farther than Obedience upon compulsion.

291. The Romans had a just Sense of this, when they plac'd *Optimus* before *Maximus*, to their most illustrious Captains and *Cæsars*.

292. Besides, Experience tells us, that Goodness raises a nobler passion in the Soul,
and

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and gives a better Sense of Duty than Severity.

293. What did *Pharaoh* get by increasing the *Israelites* Task? Ruin to himself in the end.

294. Kings, chiefly in this, should imitate God: *Their mercy should be above all their Works.*

295. The difference between the Prince and the Peasant, is in this World. But a *Temper* ought to be observ'd by him that has the advantage here, because of the Judgment in the next.

296. The end of every thing should direct the means. Now that of Government being the good of *the whole*, nothing less should be

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be the aim of the Prince.

297. As often as Rulers endeavour to attain just ends by just *Mediums*, they are sure of a quiet and easy Government ; And as sure of Convulsions, where the Nature of things are violated, and their Order over-ru'd.

298. It is certain, Princes ought to have great allowances made them for faults in Government ; since they see by other peoples eyes, and hear by their ears. But Ministers of State, their immediate Confidants and Instruments, have much to answer, if to gratify private Passions, they misguide the Prince to do a publick Injury.

299. Ministers of State should undertake their Posts at their peril. If Princes overrule them, let them shew the *Law*, and humbly resign: If fear, gain, or flattery prevail, let them answer it to the *Law*.

300. The Prince cannot be preserv'd, but where the Minister is punishable: For People, as well as Princes, will not endure *Imperium in Imperio*.

301. If Ministers are weak or ill men, and so spoyl their places, it is the Prince's Fault that chose them: But if their Places spoyl them, it is their Fault to be made worse by them.

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302. It is but just that those that reign by their Princes, should suffer for their Prince's: For it is a safe and necessary Maxim, not to shift Heads in Government, while the Hands are in being that should answer for them.

303. And yet it were intolerable to be a Minister of State, if every body may be Accuser and Judge.

304. Let therefore the false *Accuser* no more escape an *exemplary* punishment, than the guilty Minister.

305. For it profanes Government to have the *Credit* of the leading men in it, subject to vulgar censure; which is often ill-grounded.

306.

306. The safety of a Prince therefore consists in a well-chosen Council: And that only can be said to be so, where the persons that compose it are *qualified* for the Business that comes before them.

307. Who would send to a *Taylor* to make a *Loak*, or to a *Smith* to make a *Suit of Clothes*.

308. Let there be Merchants for Trade, Seamen for the Admiralty, Travellers for Forreign Affairs, some of the *Leading men* of the Country for Home business, and Common and Civil Lawyers to advise of Legality and Right, who should always keep to the strict Rules of Law.

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369. Three things contribute much to ruine Governments; *Looseness, Oppression,* and *Envy.*

370. Where the Reins of Government are too slack, there the manners of the people are corrupted: And that destroys Industry, begets Effeminacy, and provokes Heaven against it.

371. *Oppression* makes a poor Countrey, and a Desperate people, who always wait an Opportunity to change.

372. *He that ruleth over men, must be just, ruling in the Fear of God,* said an old and a wise King.

373. *Envy disturbs and distracts Government; clogs the*

the Wheels, and perplexes the Administration: And nothing contributes more to this Disorder, than a *partial* distribution of Rewards and Punishments in the Sovereign.

314. As it is not reasonable that men should be compell'd to serve; so those that have Employments, should not be endured to leave them humorously.

315. Where the State intends a man no Affront, he should not affront the State.

316. A private Life is to be preferred; the Honour and Gain of publick Posts, bearing no proportion with the Benefits of it. The one

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is free and quiet; the other servile and noisy.

317. It was a great Answer of the *Shunamite woman*,
I dwell among my own people.

318. They that live of their own, neither need nor often list to wear the *Livery* of the Publick.

319. Their Substance is not during *pleasure*; nor have they Patrons to please or present.

320. If they are not advanced, neither can they be disgraced. And as they know not the smiles of Majesty, so they feel not the frowns of Greatness, or the effects of Envy.

321. If they want the pleasures of a Court, they also escape the temptations of it.

322. Private Men, in fine, are so much their own, that paying common dues, they are Sovereigns of *all the rest*.

323. Yet the Publick must and will be served; and they that do it *well*, deserve publick marks of Honour and Fortune.

324. To do so, men must have *publick minds*, as well as *salaries*; or they will serve private ends, at the publick cost.

325. Governments can never be well administred, but where those entrusted

E. 4. make

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make ^{the} Conscience of well-
discharging their Places.

326. Five things are re-
quisite to a good Officer,
Ability, Clean Hands, Dispatch,
Patience, and Impartiality.

327. He that understands
not his Employment, what-
ever else he knows, must be
unfit for it; and the Pub-
lick suffers by his Inexpert-
ness.

328. They that are able,
should be just too; or the
Government may be the
worse for their Capacity.

329. Covetousness in such
men prompts them to pro-
stitute the Publick for Gain.

330. The taking of a *bribe*
or *gratuity*, should be pu-
nished

nished with as severe Penalties, as the defrauding of the State.

331. Let men have sufficient salaries, and exceed them at their peril.

332. It is a Dishonour to Government, that its Officers should live of Benevolence; As it ought to be infamous for Officers to dishonour the Publick, by being twice paid for the same Business.

333. But to be paid, and not to do business, is rank Oppression.

334. Dispatch is a great and good Quality in an Officer; where Duty, not Gain, excites it. But of this too many make their private Market and Over-

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plus to their Wages. Thus the Salary is for *doing*, and the Bribe for *dispatching* the Business: As if business could be done before it were dispatched; Or what ought to be done, ought not to be dispatched; Or they were to be paid a-part, one by the Government, & other by the Party.

335. Dispatch is as much the Duty of an Officer, as doing; and very much the Honour of the Government he serves.

336. Patience is a Virtue every where; but it shines with great lustre in the men of Government.

337. Some are so Proud or Testy, they wont hear what

what they should redress.

338. Others so weak, they sink or burst under the weight of their Office, tho they can easily *run away with the salary* of it.

336. Business can never be *well* done, that is not *well* understood: Which cannot be without Patience.

340. It is cruelty indeed, Not to give the Unhappy an *Hearing*, whom we ought to help: But it is the top of Oppression to *Brow-beat* the humble and modest miserable, when they seek Relief.

341. Some, it is true, are unreasonable in their
De-

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Desires and Hopes : But then we should inform, not rail at, and reject them.

342. It is therefore as great an Instance of Wisdom as a man in Business can give, to be patient under the Impertinences and Contradictions that attend it.

343. Method goes far to prevent trouble in Business : For it makes the Task easy, hinders Confusion, saves abundance of Time, and instructs those that have Business depending, both what to do, and what to hope.

344. *Impartiality*, tho it be the last, is not the least part of the Character of a good Magistrate.

345. It is noted as a Fault, in

in Holy Writ, even to regard
the Poor : How much more
the Rich, in Judgment ?

346. If our *Compassions*
must not sway us ; less should
our *Fears*, *Profits* or *Preju-*
dices.

347. Justice is justly re-
presented *blind* ; because she
sees no difference in the Par-
ties concerned.

348. She has but one *scale*
and *weight* for Rich and
Poor, Great and Small.

349. Her Sentence is not
guided by the Person, but
the Cause.

350. The Impartial Judge
in Judgment, knows no-
thing but the Law ; The
Prince no more than the
Pea-

Peasant; his Kindred, than a Stranger. Nay, his *Enemy* is sure to be upon equal terms with his Friend, when he is upon the Bench.

351. Impartiality is the Life of Justice; as That is of Government.

352. Nor is it only a Benefit in the State, but private Families cannot subsist comfortably without it.

353. Parents that are partial, are *ill obeyed* by their Children; and partial Masters not better served by their Servants.

354. Partiality is always *Indirect*, if not dishonest: For it shews a *Byass* where Reason would have none;
if

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If not an *Injury*, which Justice every where forbids.

355. As it makes Favou-rites without Reason, (so it uses no Reason in judging of Actions ; Confirming the Proverb, *The Crow thinks her own Bird the Fairest.*

356. What some see to be no fault in one, they will have *criminal* in another.

357. Nay, how ugly do our own Failings look to us in the persons of others, which yet we see not our selves?

358. And but too com-mon it is, for some people, not to know their own Maxims and Principles in the mouths of other men, when

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when they give occasion to use them.

359. Partiality corrupts our Judgment of Persons and Things, of our selves and others.

360. It contributes more than any thing to *Factions* in Government, and *Fewds* in Families.

361. It is a prodigal passion, that seldom returns till it is Hunger-bit, and Disappointments bring it within bounds.

362. And yet we may be indifferenr, to a fault.

363. Indifference is good in Judgment, but bad in Relation, and stark naught in Religion.

364. And even in Judgment, our Indifferency must be to the Persons, not Causes: For one, to be sure, is right.

365. *Neutrality* is something else than Indifferency; and yet of kin to it too.

366. A Judge ought to be Indifferent; and yet he cannot be said to be *Neutral*.

367. The one being to be *Even* in Judgment, and the other not to *meddle* at all.

368. And where it is lawful, to be sure it is best to be *Neutral*.

396. He that espouses parties, can hardly divorce himself from their Fate; And more fall with their Party, than rise with it.

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370. A Wise *Neuter* joyns with neither ; but *uses* both, as his advantage leads him.

371. A *Neuter* only has room to be a Peace-maker: For being of neither side, he has the means of mediating a *reconciliation* of both.

372. And yet, where Right or Religion gives a Call, a *Neuter* must be a *Coward* or an *Hypocrite*.

373. In such Cases, we should never be backward; nor yet mistaken.

374. When our Right or Religion is in question, then is the fittest time to assert it.

375. Nor must we always be *Neutral* where our Neighbour is concerned: For tho meddling is a fault, helping is a duty.

376. We have a *Call* to do good, as often as we have the *power* and *occasion*.

377. If *Hearthens* could say, *We are not born for our selves*; surely Christians should practice it.

378. They are taught so by his *Example*, as well as *Doctrin*, from whom they have borrowed their Name.

379. Do what good thou canst unknown; and be not vain of what ought rather to be felt, than seen.

380. The *Humble*, in the Parable of the Day of Judgment,

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ment, had forgot their good Works. Lord, when did we so and so?

381. He that does Good for Good's sake, seeks neither praise nor reward; tho sure of both at last.

382. Content not thy self that thou art *Virtuous* in the general: For *one link* being wanting, the Chain is defective.

383. Perhaps thou art rather *Innocent* than *Virtuous*; and owest more to thy *Constitution* than *Religion*.

384. *Innocent*, is not to be *Guilty*; But *Virtuous*, is to overcome our evil *Inclinations*.

385. If thou hast not conquered thy self in that which is thy own particular Weakness, thou hast no Title to Virtue, tho' thou art free of other Men's.

386. For a covetous man to inveigh against Prodigality, an Atheist against Idolatry, a Tyrant against Rebellion, or a Lyer against Swearing, and a Drunkard against Gaming, is for the Pot to call the Kettle *black*.

387. Such reproof would have but little Success; because it would carry no *Authority* with it.

388. If thou wouldst conquer thy Weakness, thou must *never gratify* it.

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389. No man is compelled to Evil ; his *consent* only makes it his.

390. What man, in his right mind, would conspire his own hurt ? Men are besides themselves, when they transgress their convictions.

391. If thou wouldst not Sin, don't *Desire* ; and if thou wouldst not Lust, don't embrace the Temptation : No, not look at it, nor think of it.

392. Thou wouldst take much pains to save thy Body : Take some, prithee, to save thy Soul.

393. Religion, is the *Fear* of God, and its Demonstration, *good Works* ; Faith, the
Root

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Root of both : For without Faith we cannot please God, nor can we fear what we do not believe.

394. The Devils also believe, and know abundance : But in this is the difference ; Their Faith works not by Love, nor their Knowledge by Obedience ; and therefore they are never the better for them. And if ours do so too, we shall be of their Church, not of Christ's : For as the Head is, so must the Body be.

395. He was Holy, Humble, Harmless, Meek, Merciful, &c. when among us ; to teach us what we should be, when he was gone. And yet he is among us still, and
in

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in us too, a living and perpetual Preacher of the same Grace, by his Spirit in our Consciences.

396. A Minister of the Gospel ought to be one of *Christ's* making, if he would pass for one of *Christ's* Ministers.

397. And if he be one of his making, he knows as well as believes.

398. That Minister whose Life is not the *model* of his Doctrine, is a *Babbler* rather than a Preacher, a *Quack* rather than a Physician of Value.

399. Of old Time they were made Ministers by the Holy Ghost: And the more that is an *Ingredient* now, the fitter they are for that Work.

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400. Running Streams are not so apt to corrupt ; nor *Itinerant*, as settled Preachers : But they are not to run before they are sent.

401: As the Ministers of Christ are made by him, and are like him, so they beget people into the same *Likeness*.

402. To be like Christ then, is to be a Christian. And Regeneration is the only way to the Kingdom of God, which we pray for.

403. Let us to day hear his Voice, and not harden our Heart ; who speaks to us many ways ; in the *Scriptures*, in our *Hearts*, by his *Servants*, and his *Provi-*

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dences: and the Summ of all is *Holiness*, and *Charity*.

404. *St. James* gives a short draught of the matter, but very full and reaching. *Pure Religion and undefiled before God the Father, is this, To visit the Fatherless and the Widows in their affliction, and to keep our selves unspotted from the world.* Which is compriz'd in these Two Words, *Charity and Piety*.

405. They that truly make these their aim, will find them their Attainment; and with them, the Peace that follows so excellent a Condition.

406. Amuse not thy self therefore with the numerous Opinions of the World, nor
value

value thy self upon verbal Orthodoxy, Philosophy, or thy Skill in Tongues, or Knowledge of the Fathers ; (too much the *Business* and *Vanity* of the world) But in this rejoyce, *that thou knowest God, that is the Lord, who exerciseth loving Kindness and Judgment, and Righteousness in the Earth.*

407. *Publick Worship* is very commendable, if well perform'd. We owe it to God, and good *Example*. But we must know, that God is not tyed to Time or Place, who is every where, at the same Time : And this we shall know, as far as we are capable, if where ever we

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are, our Desires are *to be with him.*

408. Serving God, People generally confine to the Acts of *publick* and *private worship*: And those, the more zealous do often repeat, in hopes of Acceptance.

409. But if we consider that God is an *Infinite Spirit*, and as such every where; and that our Saviour has taught us, *That he will be worshipt in spirit and in truth*; we shall see the shortness of such a Notion.

410. For serving God concerns the frame of our Spirits in the whole course of our Lives; In every occasion we have,

have, in which we may shew our Love to his Law.

411. For as men in Battel are continually in the way of Shot; so we in this world are ever within the reach of *Temptation*. And herein do we serve God, if we *avoid* what we are forbid, as *well* as *do* what he commands.

412. God is better serv'd in resisting a temptation to evil, than in many formal Prayers.

413. This is but twice or thrice a day; but that every hour and moment of the day. So much more is our *continual Watch*, than our Evening and Morning Devotion.

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414. Wouldst thou then serve God? *Do not that alone which thou wouldst not another should see thee do.*

415. Don't take God's Name in vain, or disobey thy Parents, or wrong thy Neighbour, or Commit Adultery, even in thine heart.

416. Neither be vain, lascivious, proud, drunken, revengeful or angry; nor lye, detract, back-bite, over-reach, oppress, deceive or betray: But *watch* vigorously against all temptations to these things; as knowing that God is present, the *Overseer* of all thy ways and most inward thoughts, and the *Avenger* of his own Law upon the Disobedient, and thou

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thou wilt acceptably serve
God.

417. Is it not reason, if we
expect the Acknowledgments
of those to whom we are
bountiful, that we should re-
verently pay ours to God,
our most *munificent* and *con-*
stant Benefactor?

418. The *World* represents
a rare and sumptuous Pa-
lace, Mankind the great *Fa-*
mily in it, and God the migh-
ty Lord and Master of it.

419. We are all sensible
what a *stately* Seat it is;
the *Heavens*, adorned with
so many glorious *Luminaries*,
and the Earth with *Groves*,
Plains, *Valleys*, *Hills*, *Foun-*
tains, *Ponds*, *Lakes* and *Ri-*

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vers; and *Variety* of *Fruits* and *Creatures*, for *food*, *pleasure* and *profit*: In short, how *noble* an *House* he keeps, and the plenty, and variety, and excellency of his *Table*; His *Orders*, *seasons*, and *suitableness* of every time and thing. But we must be as sensible, or at least ought to be, what careless and idle servants we are, and how short and disproportionable our Behaviour is to his *Bounty* and *Goodness*. How long he bears, and often he reprieves and forgives us; who, notwithstanding our breach of Promises, and repeated Neglects, has not yet been *provok'd* to break up *House*, and sends us to shift for our selves.

Should

Should not this great Goodness raise a due sense in us of our undutifulness, and a Resolution to alter our Course, and mend our Manners; that we may be for the future more worthy Communicants at our Master's good & great Table? Especially since it is not more certain that we deserve his Displeasure, than that we shall feel it, if we continue to be unprofitable Servants.

420. Let us then not cazen our selves with the shels and husks of things; nor prefer Form to Power, nor Shadows to Substance: Pictures of Bread will not satisfy Hunger, nor those of Devotion please God.

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421. This world is a form, our bodies are forms, and no visible acts of devotion can be without forms. But yet the less forms in Religion, the better, since God is a Spirit: For the more *mental* our worship, the more *adequate* to the nature of God; the more *silent*, the more suitable to the Language of a Spirit.

422. Words are for others, not for our selves: nor for God, who hears not as Bodies do, but as Spirits should.

423. If we would know this *Dialect*; we must learn of the Divine Principle in us. As we hear the Dictates of that, God hears us.

424. There we may see him too in all his Attributes; tho but in *little*, yet as much as we can apprehend or bear: For as he is in himself, he is incomprehensible, and *dwellth in that light which no Eye can approach*. But in his Image we may behold his Glory; Enough to *exalt* our apprehensions of God, and to instruct us in that Worship which pleaseth him.

425. Men may tire themselves in a *labyrinth* of search, and talk of God: But if we *would* know him indeed, it must be from the *Impressions* we receive of him; and the softer our hearts are, the deeper and *livelier* those will be upon us.

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426. If he has made us sensible of his Justice, by his *Reproof*; of his Patience, by his *forbearance*; of his Mercy, by his *forgiveness*; of his Holiness, by the *sanctification* of our hearts through his Spirit; we have a grounded knowledge of God. This is *Experience*, that *Speculation*: This *Enjoyment*, that *Report*. In short, this is *undeniable Evidence*, with the *reality* of Religion, and will stand all winds and weathers.

427. As our Faith, so our *Devotion* should be *lively*. Cold Meat wont serve at these Repasts.

428. Its

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428. Its a Coal from God's Altar must kindle our Fire: And without *Fire*, true *Fire*, no acceptable Sacrifice.

429. *Open thou my lips, and then* (said the Royal Prophet) *my mouth shall praise God.* But not till then.

430. The preparation of the heart, as well as answer of the tongue, is of the Lord; and to have it, we must make our Prayers powerful, and our Worship grateful.

431. Let us choose, therefore, to commune where there is the warmest sense of Religion; where *Devotion* exceeds Formality, and Practice most corresponds with Pro-

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Profession; and where there is at least *as much Charity as Zeal*: For where this Society is to be found, there shall we find the Church of God.

432. As Good, so ill men are of a *Church*; and every body knows who must be Head of it.

433. It is a sad Reflection; that many men hardly have any Religion at all; and most men have none of their own; for that which is the Religion of their Education, and not of their Judgment, is the Religion of another, and not their own.

434. To have Religion upon Authority, and not upon Conviction, is like a *Finger-Watch*, to be set forwards or backwards, as he *pleases* that has it in keeping.

435. It is a preposterous thing, that men can venture their *souls* where they *will* not venture their *money*: For they *will* take their Religion upon trust, but not trust a Synod about the goodness of *half a Crown*.

436. They *will* follow their own Judgment when their money is concerned, whatever they do for their *souls*.

437. But to be sure, that Religion cannot be right, that

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that a man is the worse for having.

438. No Religion is better than an *unnatural* one.

439. Grace perfects, but never fours or spoys Nature.

440. To be unnatural in Defence of Grace, is a Contradiction.

441. He that is without Bowels, is not a man. How then can he be a Christian?

442. It were better to be of no Church, than to be bitter for any.

443. *Bitterness* comes very near to *Enmity*, and that is the Devil; because the *perfection* of wickedness.

444. A good End cannot sanctify evil Means; nor must we ever do Evil, that Good may come of it.

445. Some Folks think they may *scold, rail, hate, rob,* and *kill* too; so it be but for God's sake.

446. But nothing in us *unlike* him, can please him.

447. God has replenish'd this World with abundance of good things for Man's Life and Comfort; but they are all but imperfect Goods. He only is the perfect Good, to whom they point. But alas! Men cannot see him for them; tho they should see him in them.

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448. It is as great presumption to *to send our passions upon God's Errands, as it is to palliate them with God's Name.*

449. Zeal dropt in Charity, is good; without it, good for nothing: For it devours all it comes near.

450. They must first judge themselves, that presume to censure others: and such will not be apt to overshoot the mark.

451. We are too ready to retaliate; rather than forgive, or gain by Love and Information.

452. And yet we could hurt no man, that we believe loves us.

453. Let us then try what Love *will* do : For if men did once see we love them, we should soon find they would not harm us.

454. Force may subdue, but Love gains : And he that forgives first, *wins the Lawrel.*

455. If I am even with my Enemy, the debt is paid ; But if I forgive it, I oblige him for ever.

456. Love is the hardest Lesson in Christianity ; but, for that reason, it should be most our care to learn it. *Difficilia qua pulchra.*

457. It is a severe rebuke upon us, that God makes us so many Allowances, and we make so few to our Neigh-

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Neighbour : *As if Charity had nothing to do with Religion; or Love with Faith, that ought to work by it.*

458. I have often wondred at the unaccountableness of man in this, among other things ; that tho he loves *Changes* so well, he should care so little to hear or think of his last, great, and best *Change* too, if he pleases.

459. Being, as to our *Bodies*, composed of *changeable Elements*, we, with the world, are made up of, and subsist by *revolution* : But our souls being of another and nobler nature, we should seek our *Rest* in a more enduring *Habitation*.

460. I find all sorts of people agree, whatsoever were their Animosities, when *humbled* by the approaches of Death: *Then they forgive, then they pray for, and love one another*: Which shews us, that it is not our *reason*, but our *passion*, that *makes and holds up the fends* that reign among men in their *Health and Fulness*. They, therefore, that live nearest to that which they should dye, must certainly live best.

461. Did we believe a final reckoning and Judgment; or did we think enough of what we do believe, we would allow more Love in Religion than we do; since *Religion*

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ligion it self is nothing else but *Love* to God and Man.

462 *He that lives in Love, lives in God*, says the Beloved Disciple: And to be sure a man can live no where better.

463. It is most reasonable men should *value* that Benefit which is most *durable*. Now Tongues shall cease, and Prophecy fail, and Faith shall be consummated in Sight, and Hope in Enjoyment; but *Love* remains.

464. Love is indeed Heaven upon *Earth*; since Heaven above would not be Heaven without it: For where there is not Love; there is Fear: But *perfect Love casts out Fear*. And yet we naturally

rally fear most to offend what
we most Love.

465. What we Love, we'll
Hear; what we Love, we'll
Trust; and what we Love,
we'll serve, and suffer for too.
If you Love me (says our Blest
Redeemer) *keep my Com-*
mandments. Why? Then he'll
Love us; then we shall be
his Friends; then he'll send
us the Comforter; Then
whatever we ask, we shall
receive; and then where he
is, we shall be also. Behold
the Fruits of Love, the Pow-
er, Vertue, Benefit and Beau-
ty of Love!

466. Love is above all;
And when it prevails in
us

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us all, we shall all be Lovely,
and in Love with God, and
with one another.

Amen.

F I N I S.

